



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE
VIRGINIA MAGAZINE
OF
HISTORY AND BIOGRAPHY.

VOL. XI.

JANUARY, 1904.

No. 3.

**MORAVIAN DIARIES OF TRAVELS THROUGH
VIRGINIA.**

Edited by Rev. WILLIAM J. HINKE and CHARLES E. KEMPER.

(CONTINUED.)

REPORT AND OBSERVATIONS OF BRO. GOTTSCHALK* ON HIS
JOURNEY THROUGH VIRGINIA AND MARYLAND, UNDER-
TAKEN IN MARCH AND APRIL, 1748.

The places in Virginia, where Germans live, are the following:

I. BATTESSONS [PATTERSON'S] CREEK.

The creek rises between the North and South Branch of the
"Patomik" and empties into the South Branch.† On both

* Matthias Gottlieb Gottschalk was a native of Arnswalde, Brandenburg. At the age of twenty-eight he entered the Theological Seminary at Lindheim, near Frankfort-on-the-Main. Came to Bethlehem in 1747. Labored as an itinerant missionary in Eastern Pennsylvania, Maryland and Virginia. Died at Bethlehem shortly after his return from this trip through Virginia, in August, 1748. See J. W. Jordan's *Register of the Members of the Moravian Church Who Emigrated from Europe to America Between 1734-1800*. MS. in the library of the Pennsylvania Historical Society at Philadelphia.

† This is an error. Patterson's creek flows into the North Branch of the Potomac about twelve miles below Cumberland, Maryland.

sides of the creek German settlers live interspersed among the English. This tract extends from twenty to thirty miles. There is an open door at this place. The people would like some one to stay among them for a while, or even for half a year, in order that old as well as young might hear the truth of the Gospel. In case one desires to visit them and intends to serve all the people, he must be able to speak English and German, if he is alone, and must take at least a month for it. The house of *William Degart* is too small [for meetings]. Mr. *Kasselmann*, I believe, would be willing to permit the use of his house. Services would have to be held at two places, one at the upper part of the creek, and one below, because these two places are pretty far apart. There is in this district not only an opportunity to preach among the Germans, but the English, it seems, are even more eager for it than the Germans.

II. SOUTH BRANCH.*

This is a large and long river, extending over more than 150 miles. It rises in the high *Aligener* [*Allegheny*] mountains, on whose other side the Mississippi also has its source. After having united with the North Branch (which also rises in the "*Aligener*" mountains, but more towards the north, from which fact it derives its name) it is called the *Potomik* [*Potomac*]. Most of the German people live along this river, but also many English settlers, because it is an extraordinarily beautiful and fertile country.† This river, the South Branch, has above another fork, called the South Fork. About forty-five miles below the South Fork the country begins to be thickly populated, and thus it continues upwards to the upper part of the South Fork. I preached along the South Branch at two places, below

* The South Branch is the chief tributary of the Potomac river, and for years was claimed by Maryland as the true boundary line between that State and Virginia in this section. See report of Hon. Charles James Faulkner, special commissioner, in *Kercheval's History of the Valley*, second edition, 1850. pp. 142-153, which is valuable because it shows the large number of historical documents relating to the Northern Neck Grant in existence as late as 1832.

† The description given by the missionary of the South Branch Valley holds good to this day.

at the house of an Englishman named *Collins*,* who requested more services, which must be held in English; above, at the South Fork, I preached in English and German at the house of *Matthias Jochem*.† English as well as German people implored me to stay with them for some time, at least for two weeks. They also asked for more visits. In all Virginia I did not find another place like the South Branch, where I felt that the Gospel had such free course among the people. They were exceedingly well satisfied with my sermon. They like Bro. Schnell very much and would be pleased to see him again.‡ If any one is to visit them and preach for them, he should erect his pulpit at least in four or five places, and take not less than two months for it, because it would be well to preach at these places several times in succession. The summer is the best time to visit these people, for the river is then low and can easily be forded, so that people can attend the meetings. Spring and fall are not so suitable.

III. CHANADOR [SHENANDOAH].

This is also a large river, running over 100 miles before it empties into the "Potomik." In the first twenty to thirty miles from the great South mountains, in which the "Chanador" rises, no settlers live.§ The first people, whom I found, were English. They asked me to preach for them. A few miles further several German families, about nine of them, live together. I visited some of them and spoke particularly with one man.

* John Collins had settled on land in the vicinity of Moorefield, Hardy county, before 1748. Washington stayed over night with him on April 9, 1748. See J. E. Norris' *History of the Lower Shenandoah Valley*, p. 63.

† The same person as Matthias Joachim, mentioned by Schnell in 1749. See last number of this MAGAZINE, Vol. XI, p. 119.

‡ Rev. Leonhard Schnell had preached here July 19, 1747, as will be shown by his diary of that year to be published later.

§ This statement is not clearly understood. The head waters of both the North and South branches of the Shenandoah are in Augusta and Rockingham counties. South mountain is the old name for the Blue Ridge in the upper Valley of the Shenandoah, and the missionary must have intended to say that there were few *German* settlers in that section of the Valley, which was the seat of the Scotch-Irish settlements.

They are endeavoring to secure a true Lutheran minister, but thus far they have not been able to get one. About thirty miles further, several other German families live together, among them *George Daehlinger*, at whose house Bro. Schnell lodged and preached.* Some of the people are hostile, others well-meaning, but all timid and suspicious, and for this reason are not willing to listen to the brethren. They have written to Pennsylvania for a true Lutheran minister, but have not been able to secure one.

IV. CEDAR CREEK.

This is a branch of the "Chanador" river, on which also many German people live, among others *Jost Haydt*, a justice, and *Benjamin Frey*, the brother of William Frey † [of Falkner Swamp, Pa.] The proclamation of the Governor ‡ has made the people timid and suspicious towards us, there as well as at the "Chanador," so that they do not want to hear us.

* Rev. Mr. Schnell preached here on July 26, 1747, as will be shown later. He preached again at his house on December 7, 1749, but spells his name "Daelinger," as was shown in the last number of this MAGAZINE, Vol. XI, p. 128.

† See A. Reincke, *Register of Moravians*, pp. 67, 84.

‡ The Proclamation of the Governor is as follows:

Proclamation by the Hon^{ble} Sir William Gooch, His Majesty's Lieutenant Governor and Commander-in-Chief of the Colony and Dominion of Virginia:

Whereas it is represented to me that several Itinerant Preachers have lately crept into this Colony, and that the suffering those corrupters of our Faith and true Religion to propagate their shocking doctrines may be of mischievous consequences—

I have, therefore, thought fit by and with the advice of His Majesty's Council to issue this Proclamation, strictly requiring all Magistrates and Officers to discourage and prohibit as far as legally they can all Itinerant Preachers, whether New Lights, Moravians, or Methodists, from teaching, preaching or holding any meetings in this Colony—And that all such persons be enjoined to be aiding and assisting to that purpose.

Given under my hand and seal at Williamsburg this third day of April, 1747, and in the twentieth year of His Majesty's Reign. God save the King.

See *Moravian* of January 6, 1886.

V. MISSINOTTY [MASSANUTTON].

It lies on the South Branch of the "Chanador," in the center, between the so-called "Missinotty" mountains and the Blue Ridge. It is a narrow, small and oblong district, which can easily be viewed in its entirety from the mountains.* Many Germans live there. Most of them are "Mennisten" [Mennonites], who are in a bad condition.† Nearly all religious earnestness and zeal is extinguished among them. Besides them, a few church people live there, partly Lutheran, partly Reformed. The Rev. Mr. *Klug* visits them occasionally. It is, so to say, one of his branch congregations [preaching stations]. He preaches and administers also the Lord's Supper to them. They do not want to hear the preaching of the brethren at this place. A man lives there by the name of *Matthias Selzer*, the son-in-law of Jacob Beyerly, of Lancaster. This man is highly respected in the whole region, because he is rich and often helps the people in their need. He has considerable influence among them, but he is a bitter enemy of the brethren. As a result, all the others are not just our friends.

VI. THE UPPER GERMANS.‡

They live behind [east of] the Blue mountains, about thirty miles from "Missinotty," in a straight line, otherwise it may be

* This statement clearly implies that the entire section of country now known as the Page Valley was originally known as Massanutton, and that the term is not to be understood as meaning a single settlement in one particular neighborhood. This fact may be of value in future discussions as to the exact location of the first white settlement in the Valley of Virginia.

† The Mennonites are followers of Menno Simons (1492-1559). They are a somewhat primitive people in their manners and customs, being non-combatants and abstaining almost entirely from participation in public affairs. While not numerous, congregations of this denomination are still to be found in Rockingham, Shenandoah and Page.

‡ This settlement was composed of German Lutherans, the second colony to locate at or near Germanna. They came in 1717 and consisted of twenty families numbering about eighty persons. The third colony came at some time between 1717 and 1720 and numbered forty families. These colonists removed from Germanna prior to the year 1724 and

about fifty miles, if one follows the road. The common people call this district "At the Mountains." Within a circle of a few miles eighty families live there together, Lutherans, mostly from Wurtemberg. They have a beautiful large church and school, also a parsonage and a glebe of several hundred acres, with seven negroes, who must cultivate the minister's land.

The name of the minister living there is *Klug*.^{*} He is of a phlegmatical and sanguinary temperament [an odd combination!]. He has studied at Helmstadt under the Abbot Mosheim. He has accidentally [!] adopted the principles and language of Halle, but otherwise is not of their party [*i. e.*, he was no pietist]. He was cordial, frank and confidential in my presence. He called the Hallensians [ministers from Halle, Germany] Pharisees, who laid burdens upon the people which they would not touch with their little finger. Some of the people there are not satisfied with him. They asked me to preach for them once. They object to him especially because, as they claim, he drinks too much.

settled in the forks of the Conway and Robinson rivers, in the present county of Madison. In 1737 they numbered three hundred souls. They built Hebron church in 1740. It stands on a beautiful eminence in the forks of Robinson river and White Oak run, and has been continually used by the Lutheran congregation of that section since the year last mentioned. Rev. John Caspar Stoever was their first minister. His pastorate commenced in 1733. In 1734 he returned to Germany to collect money for a church, but died on the way back in the spring of 1738. For further accounts of this church and congregation see Dr. Slaughter's *History of St. Mark's Parish*, pp. 45-46; Bishop Meade's *Old Churches and Families of Virginia*, Vol. II, pp. 74-76; and *Journal of the Presbyterian Historical Society*, Vol. II, Nos. 1, 2 and 3. It may be possible to give a partial list of these German Lutherans in a future number of the Magazine. The fact that most of these colonists came from the kingdom of Wurtemberg, Germany, is here stated for the first time.

* Rev. Georg Samuel Klug was born in Elbing, Prussia. Ordained at Danzig on August 30, 1736. Called to Virginia while Stoever was making his collecting tour in Germany. Arrived in Philadelphia in 1738, as appears from Gottschalk's statement. With the money collected in Germany, about 3,000 pounds, a church was built in 1740. A piece of land and a number of slaves were bought to cultivate it. Klug died after a long, but not very successful, ministry, in 1761. See *Hallesche Nachrichten*, New Ed., Vol. I, pp. 578-580.

An awakened shoemaker lives there, named *Philip*, who ought to be visited. Besides him, there is also a man, named *Casper*, an unmarried man and a weaver. He lives with one named *Jaeger*.* This man is also concerned about his salvation. The Rev. Mr. Klug sends his greetings to Bro. Joseph [Spangenberg], because he learned to know and love him on his arrival in Philadelphia, about ten years ago.

VII. THE GREAT FORK OF THE RIPPEHANNING [RAPPAHANNOCK.†]

It is situated about twenty-six miles from the Upper Germans towards the "Potomik." Three German families live there.

*This was probably Nicholas Yager, a native of Wickersbach in Hesse (?) Germany, who was naturalized by Governor Spotswood July 13, 1722. He was then a resident of Spotsylvania county, Virginia. His son Adam was naturalized in 1730 by Governor Gooch. It is stated that he was born in Fulkenston, near Dusseldorf, in the duchy of Neuberg. See the *Garr Genealogy*, by John C. Garr, Cincinnati, Ohio, 1894. The descendants of Nicholas Yager are still to be found in Madison and adjoining counties of Virginia.

†This was Germanna, founded in 1714, by Governor Spotswood. The first colonists consisted of twelve German Reformed families, who arrived in Virginia in the month of April, 1714. They came upon the solicitation of Baron de Graffenried to establish and operate for Governor Spotswood the iron works which they built about ten miles northwest of Fredericksburg. Their names were John Kemper, Jacob Holtzclaw, John and Herman Fishback, John Henry Hoffman, Herman Otterbach, Tillman Weaver, John Joseph Merdten, Peter Hitt, Joseph Counts, ——— Wayman, ——— Handbach. The names of these colonists are preserved in a letter written in 1814 by the Rev. James Kemper (1753-1834), of Cincinnati, Ohio, a Presbyterian clergyman of note in his day. His statements are fully corroborated by the deed and will books of Prince William, Fauquier and Culpeper counties, Virginia. The colonists came from Muesen and Siegen, situated in the principality of Nassau-Siegen, which is now a part of the Prussian province of Westphalia. Muesen has been an important iron centre since the year 1300. John Kemper, one of the original colonists at Germanna, and ancestor of the family of that name in Virginia, with many descendants in the West, was born at Muesen, July 8, 1692. He died in Virginia between the years 1754-'59. He was married in 1715 or 1716 to Ellsbeth (Alce) Otterbach, born in Siegen, Germany, May, 1689,

The others are all Irish and English. Among them Mr. *Thompson** lives. They have several churches.

VIII. THE LITTLE FORK OF THE RIPPEHANNING [RAPPAHANNOCK.]

It is situated about twenty-two miles from the Great Fork towards the "Potomik."† Twelve families of the Siegen district, being of the Reformed religion, live there close together. They are very fine, neighborly and friendly people, who love each other in their manner, and live together very peacefully. The brother of our Matthew Höffman,‡ John Henry Hoffman, also lives there, and I lodged with him.

They built a small, neat and suitable church, and engaged one of their number, John Jung, to be the "Reader" in the church, who conducts services for them every Sunday. They cannot

daughter of Hermanus Otterbach and Ellsbeth Heimbach, his wife. The latter were married at Siegen on August 11, 1685. John Kemper, the immigrant, was the son of John George Kemper, an Elder of the German Reformed Church at Muesen, born January 4, 1663, died October 3, 1731, and Agnes Kleb, his wife, and grandson of Johann Kemper, born about 1635, and died December 6, 1670, and Anna Low, his wife. The names and dates of births, marriages and deaths, relating to John Kemper, were secured from the records of the German Reformed churches of Muesen and Siegen, by Mr. Willis M. Kemper, of Cincinnati, Ohio, whose researches in reference to Germanna have been exhaustive.

* This is Rev. John Thompson, from 1740-1772 pastor of the Episcopal parish of St. Mark. On November 9, 1742, he married the widow of Governor Spotswood. See Bishop Meade's *Old Churches, Ministers and Families of Virginia*, Vol. II, p. 79. During his ministry the parish had three chapels—one at Germanna, the second in the Little Fork, and the third at the South West Mountain.

† This was a branch of the Germantown settlement, which will be discussed in a succeeding note. By stating that these people came from the Siegen district (meaning Nassau-Siegen, Germany), the missionary removes all doubts as to the origin of the Germanna colonists, and disposes of many erroneous conjectures concerning them. John Henry Hoffman, here mentioned, was one of the original settlers of Germantown.

‡ See Reincke, *Register of Moravians*, p. 84.

get a minister, because they are so few in number. Hence they cannot raise enough money sufficient to pay a minister's salary. I preached for them, which they accepted with thanks. They expect more visits. They asked me to visit them again. John Jung and Hoffman's brother seemed to understand me when I spoke to them of the Saviour.

IX. GERMANTOWN.*

It is like a village in Germany, in which the houses are far apart. It is situated along a little creek, called Lucken Runn [Licking Run]. They are from the Siegen district, and are all Reformed people. They live about ten miles from the Little Fork of the "Rippehanning."

They have as their Reader the old Mr. Holzklo,† who receives annually from each family thirty pounds of tobacco as salary. A church and a school are there. I preached in this church with the approbation of all. They thought the Holy Spirit had sent me to them. They would have liked to keep me as their regular pastor, if I so desired. They asked that I

*To this place the original colonists removed in the year 1721, because Governor Spotswood refused to sell them the land on which they were settled at Germanna. They were of the German Reformed faith, the great German branch of the Presbyterian family of churches. The first grant of land to these colonists was made by the proprietors of the Northern Neck of Virginia, by deed dated August 22, 1724, which conveyed 1,805 acres of land to Jacob Holtzclaw, John Fishback and John (Henry) Hoffman, who were the only members of the colony then naturalized. Midland Station, on the Southern Railroad, is believed to be on land settled by them, and Licking Run flows through the boundaries of this early settlement. Further reference will be made to them during the publication of these diaries. For full and accurate accounts of Germanna and Germantown see *Genealogy of the Kemper Family*, by Mr. Willis M. Kemper, Cincinnati, Ohio, and also sketch entitled "The First German Reformed Colony in Virginia, 1714-1750," *Journal of the Presbyterian Historical Society*, Philadelphia, Pa., Vol. II, Nos. 1-3.

†Jacob Holtzclaw, a prominent member of the first Germanna colony. He was the schoolmaster of the colony, and is said to have been

should visit them again. They had a bad opinion of Bethlehem, but I induced them to change it to the contrary. There is an open door. The people do not look so much upon religion, but rather that Christ should be preached to them. Nothing pleased them more in my sermon than that I preached the Lord Jesus to them.

X. NEW-FOUND RIVER.

Some Dunkers have settled there.

XI. NEW RIVER.

A few German families live there.* There are also a few scattered [German] people along the bay.

These are all the places in which Germans live. I have not been at the last two places, as my time did not permit it.

a man of good education. His will was admitted to probate in Fauquier county, Va., February 29, 1760, and his descendants are still in Virginia.

* These Germans were visited by Schnell and Brandmueller in 1749. One statement, however, as given in the last number of the Magazine, needs to be corrected. Under date of November 26, 1749, it ought to read: "We were only a few miles from the Sabbatarians" [Siebentaeger], instead of Seventh Day Baptists. These Sabbatarians were a part of the Ephrata Community. On September 14, 1745, Samuel and Israel Eckerlin, Alexander Mack, and two others left Ephrata. "They fled about 400 English miles, towards the setting sun, * * * until, beyond all Christian governments, they had reached a stream, which runs towards the Mississippi—New River by name. Here they settled, in the midst of a pack of nothing but raggamuffins, the dregs of human society, who spent their time in murdering wild beasts." *Ephrata Chronicle*, pp. 184-185. The settlement was given up in 1750. See Sachse, *German Sectarians of Pennsylvania*, Vol. II, p. 341. The settlers, visited by the Moravians, evidently belonged to the "dregs of human society," as the Ephrata people were pleased to call them. The Moravian diaries show them in a totally different light. They prove, moreover, that these two colonies were distinct, with little or no intercourse between them.

EXTRACTS FROM THE DIARY OF THE JOURNEY OF BROS.
JOSEPH* [SPANGENBERG] AND MATTHEW REUTZ† THROUGH
MARYLAND AND VIRGINIA IN JULY AND AUGUST, 1748.

On June 30th, O. S., we left Bethlehem together with Bro. Owen Rice‡ and John Hopson||. We traveled by way of Macungie and Heidelberg, at which latter place Bro. Joseph administered to the little congregation, on July 3rd, a blessed communion service. Then they visited Tulpehocken, Quittopahilla [now Lebanon, Pa.], Warwick [Lititz, Pa.] and Lancaster. Then they continued their journey by way of Kreutz Creek, Catores [Codorus, in York county], Canowago [Conewago, near Littlestown, Adams county], to Manakesy [Monocacy], in Maryland, whence Bro. Owen Rice and Hopson turned southeast to the lower parts of Maryland and Virginia.

Bro. Joseph and Matthew Reutz turned first northwest to An-

* August Gottlieb Spangenberg, called familiarly Joseph by his brethren, was born July 15, 1704. In 1722 he entered the University of Jena. In 1727 he met Zinzendorf, and in 1733 became his assistant at Herrnhut. In 1744 he was ordained Moravian Bishop, and after Zinzendorf's death, in 1762, he became his successor. He visited America four times, and was for twenty years at the head of the American branch of the Moravian Church. He died, after a long and eminently useful life, on September 18, 1792. Reincke, *Register of Moravians*, p. 76.

† Matthew Reutz arrived in New York with the "Second Sea Congregation," on November 26, 1743. Ordained a Presbyter in 1748. Labored in the Gospel among the Swedes in New Jersey. Reincke, *Register of Moravians*, pp. 57, 81.

‡ *Rev. Owen Rice*, from Haverford-West, Wales, came to Pennsylvania with the "First Sea Congregation," on the *Catherine*, and arrived in Philadelphia June 7, 1742. Ordained a Deacon at Bethlehem, October 27, 1748, by Bishops von Watteville, Spangenberg and Cammerhoff. While in America he was pastor of the congregations at Philadelphia, Bethlehem, New York and in New Jersey. Returned to England in 1754, and was pastor at Wyke, Kingswood, Leominster, Plymouth, Bath and Gomersal, and Gracehill, Ireland. He died at Fulneck, 1787. Communicated by Mr. John W. Jordan.

|| John Hopson was a prominent citizen of Lancaster, Pa., and member of the Moravian congregation there. See Reincke, *Register of Moravians*, p. 103.

tydum [Antietam] and Canigotschik [Conococheague]. Major Monday went with them from "Manakesy" to the South Branch of the "Potomack."

On July 12th, they passed over the South Mountain and came on the same day to the "Canigotschik," where they inspected a remarkable cave, which passes through the earth for 300 yards. In its opening 1,000 people can stand, then it separates into two branches. * * * *

On the way they stopped at the house of the daughter of old father *Loescher*, and then they came to *Jonathan Haeger*, a friend of the brethren. Here they stayed over night. During a song service, held in the evening, Bro. Joseph baptized two children. The one was a daughter of Jonathan Haeger, the other a grand-daughter of Father Loescher. Jonathan Haeger intends to visit the congregation at Bethlehem before long.

On July 13th, they started early. They visited several plantations and then came to *Captain Baret*, where Bro. Joseph preached to a number of people in English, with much blessing. They stayed there over night.

On July 14th, they took their way northwest over the high mountains, which are generally called Blue or North Ridge, passing the mountain called "High Germany." In that district they saw the famous springs or mineral waters [literally fountain of health]. There are really six springs, rising close together, at the foot of a precipitous mountain, and forming a pretty large creek. The water is warm, not nauseous, but strong. They found only three people there.

On July 16th, they came to Colonel *Christopher Grissop*,* who owns there a fertile piece of land, towards the source of the "Potomack," having bought it from the "Shawanos."† As it was late, they stayed there over night.

On Sunday, July 17th, Bro. Joseph preached there an English sermon to a considerable number of people. They left on the

* His name ought to be Colonel Thomas Cresap. He settled at Old Town, Alleghany county, Maryland, in 1741. See Scharf, *History of Western Maryland*, p. 1458.

† The Shawnee Indians, whose most easterly settlement was near the present site of Winchester, Virginia.

same day, crossing the North Branch to reach the South Branch, which two branches form the "Potomack." Towards evening they came to a German, *Urbanus Kraemer*, who lives on the South Branch. There they remained over night. *Major Monday*, who had accompanied them thus far, left them, with tears in his eyes, on Monday, July 18th, and returned to Manakesy [Monocacy]. Although he was a man of 66 years of age, he had accompanied them for more than one hundred miles. They continued their journey, passing up along the South Branch, and came to a district where Hollanders have settled, who emigrated from Sopus* [New York].

On Tuesday, July 19th, they came to a German, *Matthaeus Joachim*, with whom the brethren Gottschalk and Schnell had also stayed. As English settlers live there, interspersed among the Germans, they remained with this man two days.

On Wednesday, July 20th, Bro. Joseph preached in his [Joachim's] house, and baptized two children with evident blessing.

On July 21st, he preached to a considerable number of people in English, and Bro. Matth. Reuz in German.

On July 22d, Bro. Joseph preached again in the house of a German settler.

On July 23rd, they continued their journey along the South Branch, almost to the place where it rises and where the most extreme settlements of the Germans are.† They lodged with a German, *Christian Evi*, where Bro. Joseph preached in German, and also in English, because many English settlers live there. These were the first sermons which "a mundo condito" [from the creation of the world], had been preached there.‡

* Esopus, New York. The Hollanders mentioned were the Van Meters and others, who settled in what is now Hardy county, W. Va., about the year 1744. See *West Virginia Historical Magazine*, Vol. III, No. 1, p. 50.

† The missionaries were now in the extreme southern part of Pendleton county, West Virginia, and near the northern border line of Highland county, Virginia. Seybert's Fort, the scene of a bloody Indian massacre in 1758, was in this neighborhood. See Waddell's *Annals of Augusta County*, 1912, p. 159.

‡ It is interesting to note that the diary fixes the date of the first religious service held in this section of Virginia.

A day's journey farther is a beautiful mineral spring, which is said to be better than the one at Canigotschik [Conococheague], a warm and cold spring rising so close together that, being in the one, you can reach into the other.* There is also a remarkable cave, but not as large as the one at Canigotschik [Conococheague]. It is said to be damp, and therefore unhealthy, because its entrance and opening is small.

Here they [the two travelers] were about 400 miles from Bethlehem, and two days' journey from the boundaries of North Carolina,† hence they concluded to change their course, at first southeast, farther into Virginia, and then northeast, to return home.

On July 24th, they began this new course by going down a few miles along the South Branch, because there was no road over the surprisingly high mountains of the North Ridge. Some English people accompanied them, who had listened to the sermon which Bro. Joseph had preached to the English people there. They seemed to take a special liking to him on account of his sermon, and talked much with him on the way. As much as we could gather from their conversation, they were Covenanters,‡ which sect was caused by the Presbyterians.

On July 25th, they left the South Branch and began to climb the remarkably high mountains called the North Ridge, which are the Kittidane [Kittatinny] or Endless Mountains.§ They extend from Bethlehem west-south-west through Maryland and Virginia to Carolina and Florida, and even farther in a straight

* Now the celebrated Hot Springs in Bath county, Virginia.

† The missionaries must have included the distance traveled in their detours. In a straight course they were about two hundred miles from Bethlehem, Pa. They were also at least six days' journey from the North Carolina line.

‡ It is remarkable that even so early as 1748 the Scotch-Irish were beginning the extension of their settlements to the westward of the Shenandoah Valley.

§ This is an error. The missionaries were in the Alleghanies, the most easterly range of which is called North Mountain. Kittatinny is the Indian name for the Blue Ridge. The Appalachian system does not extend to Florida, but ends in northern Alabama.

line. For an hour and a half they climbed the very steep ascent, but when they reached the top they surveyed in every direction an exceedingly wide region, and it seemed to them as if the whole earth were at their feet*. On account of its remarkable height, they called the mountain "Fuersten Spitz" [Prince Peak]. In passing over the top and in their descent they spent four full hours. As it was evening and they missed the road, they happened to strike an "elk trail," which took them between two mountains†. Here they passed the night, hungry and thirsty, encamped at their fire. They were frequently visited by the elks, which are numerous in those mountains.

On the following morning, July 26th, they came to a marked path. It brought them to a salt lick, which is frequented by the elks and where they are usually shot by the hunters. A kind spirit led them to the right way, by which they continued their journey, till they came in the evening to a German plantation. Here *Adam Roeder*‡ lives, whose mother, eighty-six years of age, lives at Makuntsche [Macungie, now Emmaus, Lehigh county, Pa.], and belongs to that congregation.

* The region seen by the missionaries from the top of "Fuersten Spitz" is now comprised in the counties of Augusta, Rockingham and Shenandoah.

† This was probably Brock's Gap, one of the most important passes through the North Mountain.

‡ Adam Rader. The missionaries were now in the vicinity of Timberville, Rockingham county, Va. About one mile west of this place stands Rader's Church, which is known to be one of the oldest places of worship in Rockingham, although the date of the organization of the congregation cannot be given definitely. The first reference to the Reformed congregation worshipping in Rader's Church is found in the diary of Rev. Charles Lange, pastor at Frederick, Md., who visited the congregation on April 17, 1768. See *Fathers of the Reformed Church*, Vol. II, p. 154. From the beginning until 1879 it was used jointly by the German Reformed and Lutheran denominations. In that year a new church was built by the Lutherans for their sole use, the German Reformed congregation shortly afterwards erecting a church at Timberville.

On July 27th, they journeyed from this place to Messinutty* [Massanutton], where Germans of all kinds of denominations live—Mennonites, Lutherans, Separatists and Inspirationists.† Bro. Joseph spoke to some of them, but they are very bad people. It is a dead place where their testimony found no entrance.‡

On July 28, they crossed the South or Blue Ridge, which are the mountains opposite Bethlehem, extending continuously through Pennsylvania and Maryland. They found an awfully wretched road, and it was a neck-breaking undertaking to descend the mountains. Below the mountains is a strong settlement of German and English people. It is called the "Great Fork of the Rappahannock.§ A regular Lutheran congregation is there, whose pastor, *Magister Klug*, is a disciple of the

* As the missionaries make no reference to crossing the Massanutton range of mountains on their journey to the Massanutton district, they evidently passed near the present site of Harrisonburg, Va., traveling around the Peaked Mountain, which is the southern end of the Massanutton range.

† Inspirationists are the members of a sect which originated in Germany, among people who had separated from the State Church. Their main leaders were E. L. Gruber at Himbach, near Hanau, A. Gross in Frankfort, J. F. Rock at Himbach and E. C. Hochmann at Schwarzenau, near Berleburg. In 1716 they took the name "Truly Inspired." A number of them, under the leadership of Gruber, Gleim, Mackinet and others, emigrated to Pennsylvania, where they settled at Germantown. From here they spread to other settlements. Their name was derived from the fact that they claimed to receive direct divine communications through the inspiration of the Holy Ghost. See McClintock and Strong, *Theological Cyclopaedia*, Vol. IV, p. 616.

The term Separatists refers more generally to all who had separated themselves from the established State churches.

‡The diaries of other missionaries, to be published later, show that the people of this district were strongly prejudiced against the Moravians, which fact may in some degree account for the severe judgment passed upon them by Bishop Spangenberg.

§ This is an error. The Great Fork of the Rappahannock was the name applied by Gottschalk to the old settlement at Germanna. The Bishop is referring to the German Lutheran settlement in the present county of Madison, mentioned in a previous note.

famous Mosheim,* whom Bro. Gottschalk also visited, and who received him with much love. His predecessor was the father of the well-known Stoever †. He was not at home, but had gone to Williamsburg to take his tobacco, which is part of his salary, to the market. The people there asked Bro. Joseph to preach for them, but he refused because the minister was not at home, and without his knowledge and consent he would not preach. Very modest and nice people live there; with four of them they became more fully acquainted. One of them said he would visit us, together with Rev. Mr. Klug, at Bethlehem.

On July 30th, they came, towards evening, to the Licken Run [Licking Run], or Germantown, where they lodged with an old friend by the name of *Holzklau*. The little village is settled with Reformed miners from Nassau-Siegen ‡. They live very quietly together and are nice people.

* John Lorenz Mosheim was a famous historian and theologian (1693-1755), professor in Kiel, Helmstadt and Goettingen. He is best known through his extensive church history.

† On September 11, 1728, there arrived in Philadelphia Johann Caspar Stoever, Sr., Missionaire, and Johann Caspar Stoever, S. S. Theo. Stud. The latter remained in Pennsylvania and was instrumental in founding many Lutheran churches. The former went to Madison county, Virginia, in 1733. The relation of these two men has long been a problem to Lutheran historians. Neither the editors of the "*Hallesche Nachrichten*" nor the last prominent Lutheran historian (Rev. T. E. Schmauk, in *Lutheran Church in Pennsylvania*, 1902, in Vol. XI, of Proceedings of the Pennsylvania German Society, p. 245) were able to shed any light on this subject. The statement of this diary settles this vexed question definitely by informing us that the Virginia missionary was the father of the younger Stoever who labored in Pennsylvania.

‡ This statement dispels all doubts and conjectures as to the nativity of the first German settlers at Germanna. Bishop Meade, in his *Old Churches and Families of Virginia*, Vol. II, pp. 74-76, and Dr. Slaughter, in his *History of St. Mark's Parish* pp. 42-45, give interesting accounts of these people, but their statements are to some extent inaccurate. Dr. Slaughter, especially, was in error when hazarding the conjecture that they were a remnant of the German settlement at Newbern, North Carolina, which escaped to Virginia after the Indian massacre at that place in 1711, and, unfortunately, later writers have adopted his theory as a fact. As shown by these diaries and as stated in a previous note, Germantown, Fauquier, was settled by colonists from Nassau-Siegen, Westphalia, Germany. The house built by Tillman

On Sunday, July 31st, Bro. Joseph preached in the forenoon in their church, and Bro. Reuz in the afternoon. Afterwards several nice and intelligent men visited Bro. Joseph. He then had an opportunity to speak to them of the Saviour, and give them a correct idea of the congregation [at Bethlehem], because Lischy's "Declaration,*" had been circulated there.

On August 1st, they continued their journey towards the "Potomack," but they lost their way and had to follow the compass northeast over hills and valleys. When night set in they were compelled to camp in the forest.

On the next day they continued their former course till they found the right way, and finally came to a large plantation. But they could get nothing to satisfy their hunger, for there are very unkind people down there in Virginia. Without supper, breakfast and dinner, they continued till they reached a public house on the Goose creek, where they were able to satisfy their hunger and thirst. After resting a few hours, they again started out and traveled till 11 o'clock at night, when they came to the "Potomack," where they lodged with the ferryman.

ORDERLY BOOK AND JOURNAL OF JAMES NEWELL†

DURING THE POINT PLEASANT CAMPAIGN, 1774.

(From the Draper Collection, Wisconsin Historical Society.)
(Virginia MSS., XI.)

A Copy of a Journal kept by Capt. James Newell of the expedition to Point Pleasant in the year 1774. A portion of this

Weaver, one of the original Germanna colonists, in 1721, is still standing near Midland Station, Fauquier county, Virginia, and it is believed that this was the year of their removal from Germanna to Germantown.

*A publication of a former Moravian, but after 1747 a Reformed minister. See facsimile of title page in Dr. Dubbs's *German Reformed Church in Pennsylvania*, Lancaster, 1902, p. 126.

†We are indebted to Mr. John P. Kennedy, the newly-elected State Librarian of Virginia, for the copy of Newell's orderly book and journal